

Childhood



le français III : Childhood Unit



Nom _____

Anticipation Guide - Parents and Children in France

Nom _____ Date _____

A. Il y a une famille qui s'appelle la famille Leonard. Dans la famille Leonard, il y a M. et Mme. Leonard, Julie (leur fille de 6 ans), Aurélie (leur fille de 15 ans,) et Julien (leur fils de 17ans.) Cochez (check) la bonne réponse ci-dessous.

I. leur fille de 6 ans(Julie)

_____ semble(seems) jouer aussi bien dans ses jeans que dans ses jolies robes.

_____ refuse de mettre des robes.

II. Aurélie, leur fille de 15 ans et Julien, leur fils de 17 ans

_____ prennent des douches 2 fois par jour.

_____ prennent une seule douche tous les matins.

_____ mettent des jeans et des t-shirts comme tous leurs copains, mais essaient (try) d'ajouter un détail vestimentaire pour se distinguer des autres et avoir leur look à eux.

III. leurs enfants (tous les enfants..all the children)

_____ ne mangent pas entre les repas, sauf au goûter.

_____ se servent constamment dans le réfrigérateur.

IV.. Aurélie et Julien (15 et 17 ans)

_____ dînent rarement avec leurs parents parce qu'il travaille après le lycée et elle fait du sport.

_____ dînent en général tous les soirs avec leurs parents.

_____ discutent de tout très ouvertement à table.

_____ sortent le vendredi et le samedi soir, et également le mercredi et le samedi après-midi.

_____ sortent (sortir=to go out)le mercredi et le samedi après-midi et le samedi soir.

_____ préfèrent sortir en couple.

_____ rencontrent leurs copains dans un café ou devant un cinéma.

_____ font des fêtes(party!) chez eux ou chez les copains tous les weekends.

_____ vont dans des boîtes de nuit (les boites de nuit= nightclubs)pour danser.

_____ dansent et boivent beaucoup quand ils vont à une fête.

B. Êtes vous d'accord? (Do you agree?) Circle the number of the statements with which you agree.

1. Children should be seen and not heard.
2. A parent's first obligation is to society; to bring up is/her child to be "civilized".
3. A parent's first obligation is to the child and whatever is best for the child.
4. A parent should be his/her child's playmate and best friend.
5. Teenagers should be allowed lots of independence.

Reading about
Childhood
from the book: "Culture shock, France"

encouraged the kid to react. Each loud screech was greeted by laughs, approval, and encouragement for more vocalizing, "Oh, aren't you cute!" The child strolled freely around the entire café, approaching other tables, with benign smiles from the mother and friend. Nobody in the café really seemed to mind (except me). (Wallace 1999)

French parents do not simply "raise" or "bring up" their children. When speaking of child rearing, the most commonly used term in French is *éducation* and the verb is *éduquer*—to educate, with a much broader definition in French than in English. A child's *éducation* refers to his or her socialization within the family and the wider community as well as formal schooling. It implies that French parents are, to a far greater extent than American parents, responsible for both training and teaching a child what is necessary in life to become a successful individual.

The relationship between parents and children has significantly evolved since the 1970s in France, and younger parents tend to be more considerate of their children's developmental needs, while promoting dialogue and a more equal balance of power. Children nowadays have a degree of autonomy and liberty which was unknown to their elders. However, there remains a sharp contrast between the way American and French parents raise their children.

In very general terms, American child rearing emphasizes the child first, while French child rearing emphasizes the family and society, and to some extent the child. American parents usually try to give their children every opportunity to express themselves. They try to see things from the child's perspective and will inconvenience themselves to encourage their children's development. French parents are no less doing or loving than Americans, but they see their role as training and socializing the child to adapt to the adult world. As adults, they have the responsibility of guiding their child toward maturity and helping him or her see the world from an

nities, though necessary for personal advancement, may be done with a heavy heart and plans will be made to go "home" as soon as economically possible.

In a large country such as the United States, where mobility is an integral part of life, coworkers in San Antonio, Texas, will not be aware of the social status of a fellow worker's family in Pasadena, California, and if they are informed of it, they are unlikely to be impressed or concerned. What you do as an individual is what counts and what forms the basis of identity for most Americans. In other words, the family as a source of identity reflects the more communal aspect of French culture and its grounding in the past, while identity in the U.S. is an individual matter, grounded in the present and the future.

Child Rearing

An American told us about a particularly striking contrast he had noticed between French and American cultures.

In Paris last month [Autumn 1999], I was walking down the street just behind a young mother and her two kids. As we passed by a middle-aged woman and her small dog, the kids—about five and six years old—growled playfully at the dog. The owner turned around and scolded the kids brusquely and loudly. It was severe enough so that the children instantly fell silent. They ran up to tell their mother, who was walking ahead, what had happened. At first she thought they meant that the dog barked at them. When she realized it was the woman who had "barked," there was no real difference in the reaction—a grand indifference. A normal, acceptable happening.

In a coffee shop in New York City last week [also 1999] at 7:30 A.M., a young mother in her early thirties, with a two-year-old toddler, entered and greeted a friend, then sat down. The focus of the entire breakfast was the child. Both women

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adult perspective. French children are normally toilet-trained by age two—without apparent catastrophic effect on their adult sex lives—thus accommodating themselves to their parents' convenience and reputation in the community.

Children who misbehave in public in France reflect poorly on their parents and their child-rearing abilities. They have a responsibility to society to control and socialize their children, and total strangers may feel free to remind them of this by commenting on a child's behavior, or even by scolding the child themselves, since the parents are not fulfilling their duty.

A child who is behaving beautifully in public is "well behaved" in America, responsible for his or her own actions. Such a child in France is *bien élevé* (well reared)—by the parents and thus reflects well on the parents who did such a good job. The emphasis and locus of control in the United States is the child. In France, it is the parents. Similarly, a French parent whose child brings home good grades will say, "We're so proud of you!" underlining the importance of parental input in the child's life and the centrality of the family rather than the individual. An American parent might say the same thing or might emphasize the child's independent actions and achievements by saying, "You should be proud of yourself!"

Conversely, a French parent who says to a child, "*Tu peux être fier de toi!*" ("You can be proud of yourself!") is using sarcasm to underline the fact that the child has done something wrong. This is typical of French negative feedback, where the blame is clearly and implicitly put on the person who has failed to do what was expected of him or her. Like many other aspects of French child rearing, negative feedback continues to play an important role in adult life, influencing many areas.

French schools normally do not provide the range of extra-curricular and enrichment activities found in the United States. It is expected that the family will organize such things

for its children, providing them with music or art instruction and athletic activities through specialized clubs. Parents do not normally take active roles in their children's clubs, which are subsidized and run by local municipalities. French mothers and fathers are not expected to be Brownie Troop leaders, Little League coaches, and so on.

Beginning in childhood, there is already less overlap than in the United States between the private sphere of the family and the social sphere outside. Like the tendency to give negative feedback first, this is another characteristic that reappears in the work situation in France, where public and private remain distinct. Given this attitude, it's hard to imagine a "family values" public debate in France. Family values are the prime realm of each extended family, and the school (read, the government) never interferes in such private matters.

American parents encourage their children to make choices and to think for themselves at an early age. Quite young children may be allowed to decide which restaurant table a family will sit at, what they will wear or eat, and other matters that French parents would never think of throwing open for debate. This is in accordance with the value Americans can culture places on autonomy and independence. Independence is gradually instilled in French children, but the parents retain the essential element of control and guidance. For example, even very young American children often receive an allowance to help them be responsible for their own money and manage their own affairs. French children under the age of ten rarely get their own pocket money.

The degree to which Americans value equality also plays a role in child rearing. Some American parents feel they should be their children's friend, even their "best friend." Children are often asked to participate in their own upbringing by making decisions regarding which school to go to and which courses to take. Parents may negotiate with their children about when to do their homework and when bedtime should

surrounded by his own [psychological] wall, enclosed in his own circle, but through these escape mechanisms, he can exist even though there are social controls. (62)

Thus, French children learn early on that there are two main compartments in their lives: an outer world full of social rules, codes, and regulations to obey if one wishes to please parents and society at large, and a more intimate, inner world full of imagination, fantasy, personal feelings, and ideas. A French child is encouraged to develop this inner world, to nurture and protect it. But the secret garden is not open to everyone. To maintain this private territory, French children need to establish personal space—through physical separation into one's own room, for example—but often the sense of psychological separation is enough. When adult guests are present, quite small children play happily by themselves nearby, free from the influence of others, including their parents.

This distinction between internal and external worlds is not as obvious in American culture, where children—and adults—tend to express more easily and more consistently what goes through their minds, what's going on in their lives, and what they expect from others.

The effect of child-rearing practices on personality development cannot be underestimated, and many of the misunderstandings between French and American adults are the result of differing ways of being brought up. Since our early years are so critical to how we perceive ourselves in relation to our environment, it is no wonder that Americans and French people come to different positions or conclusions in so many situations.

With the School

This chapter discusses the goals and structure of education in France and the United States, including the influence of culture on education and vice versa. Appendix A describes the French curriculum and school system from preschool to higher education.

The French Passion for School

The other partner in French education is the school system. The philosophy, aims, and methods of French schooling both illustrate and support many French cultural values.

Public schools are free of charge and compulsory from the age of six to sixteen, although most children go to *l'école maternelle* (preschool and kindergarten) starting at age three. La Maternelle is divided into three sections, according to the children's ages. The first two years correspond to U.S. preschool or nursery school (ages three and four), while the third year (age five) is equivalent to American kindergarten. Government-subsidized and managed day-care centers look after younger children.

School is the most important of a French child's activities. How the child performs and masters knowledge in the early

be. Such collaboration would strike French parents as presently absurd, since it is based on an assumed egalitarian relationship between parents and children. Parents in France are in charge of their children and have the duty to guide their growth properly.

A French mother newly arrived in the United States was in for a shock when she registered her son in the local middle school. The principal asked him directly what he wanted to study from the *à la carte* elective curriculum. Even harder to swallow for the mother was that she was apparently expected to sit silently through this process and was not consulted regarding her son's decisions.

Conversely, Americans in France often get the impression that French parents behave in a very authoritarian manner with their children and do not pay enough attention to them and to their developmental needs. A French child who tries to interrupt an adult conversation by saying, "Mommy, look at me! Look what I can do!" is likely to be reprimanded and told that the grown-ups are talking. A French person talking to an American parent might be surprised and somewhat insulted if the interrupting child, rather than being corrected, becomes instead the center of praise and attention: "That's wonderful! You're getting to be such a big girl! Now let Mommy get back to her conversation." Many Americans consider that the child's needs are primary in such a situation, that the parent's efforts should be directed at encouraging the child's self-expression and independence and building her self-esteem. French adults generally consider that the child's interests and needs in most cases should not supersede adult concerns and, accordingly, teach the child to understand and accept limitations on his or her sphere of action and expression. By not allowing children to interrupt, French adults help them to learn proper manners and behavior. Such knowledge is essential to their success in school and in adult life.

Teaching the rules of proper behavior—appropriate table behavior, conversation with adults, social functions outside

the home, restaurant visits, and so on—takes up a lot of the parents' time. Mealtime plays an important role in child socialization. In France, the function of a meal is not only to feed oneself and others but also to communicate with others. All family members usually gather around the same table for a substantial evening meal. It is very uncommon for members of traditional French families to pick what they want from the refrigerator or to eat sandwiches while watching TV. Such antisocial behavior would in fact eliminate most family interaction, as it often does in the busy American family. In the French home of one of the authors, children were not excused from the table until after dessert. Then, and only then, was it possible to watch TV in the living room.

Personality Development

The combination of differing socialization processes and family values in the two countries produces very different personalities. Some of these personality differences have been highlighted by Laurence Wylie:

By age ten, then, the French children have become *bien élevés* (well reared). They have learned about limits, boundaries, delineation, and appropriate behavior.... They have learned control over themselves, over their bodies. They have acquired tremendous inner psychological independence, I think, that American children do not have. I think they have not learned what American children do learn, that is, the emphasis on striking out for themselves, venturing out, trying new things. (1981, 58)

...And, when verbal expression is not permitted, there is the expressive power of the eyes, the body, the importance of mime. And finally, there is fantasy. I think that French children have an inner personality, an inner independence, an inner life that American children lack. And they illustrate and embellish it in a way that gives French literature and cinema a particular and very beautiful cast. Each individual is

Nationale (equivalent to the U.S. House of Representatives) to the corner café to the family dinner table. Reforms may mean changes in the pacing of the school day, week, or year to match children's "natural rhythms"; they may involve minor pedagogical changes or major philosophical ones. Reforms have completely revamped the organization, attitudes, and methods of nursery and elementary schools; another reform outlines plans for teaching foreign languages starting in elementary schools; still others propose radical rethinking of the entire educational system from nursery school through secondary school.

Despite increasing autonomy for individual schools and *académies* (large regional school districts), most educational decisions are still made and applied on a national scale. Since all French public schools are run by the central Ministry of Education, the curriculum is the same throughout France, although some class time can now be spent according to local priorities—the study of regional languages and cultures, for example.

The typical school day in France runs from 8:30 A.M. to 12:00 noon and 1:30 P.M. to 4:30 P.M. It is also very intense. Children attend school Mondays, Tuesdays, Thursdays, and Fridays and, in some cases, Saturday mornings. Many schools offer extended supervision after normal hours (*l'étude*), and most children eat lunch at school, except in smaller country towns and villages, where everything shuts down for two hours and the whole family gathers at home. In recent years, some schools have remained open during the summer vacation, offering remedial and enrichment activities with volunteer teachers.

French Culture and French Schooling

Thinking and intellectual skills are of paramount importance in a culture that, according to seventeenth-century philosopher Blaise Pascal, defines man as *un roseau pensant* (a think-

ing reed). Schooling at all levels tends to be focused on transfer of information from teacher to student and is essentially a one-way process. Logic and clarity are stressed in all subjects, and French teachers present knowledge in a way that favors deductive reasoning: first, the abstract and theoretical framework is established, then particular cases and illustrations are discussed. A modern first-grade French teacher introduces parts of speech by first giving functional definitions of nouns and verbs, then providing examples of each in simple sentences, and finally asking the child to mark nouns and verbs in exercise sentences. In the United States, by contrast, a modern first-grade teacher would be more likely to encourage inductive reasoning by first giving examples of nouns and verbs as isolated words, then having the children find nouns and verbs in sentences, and finally providing the definitions to solidify and reinforce the learning points.

The amount of homework also differs in the two systems. French children take home a substantial amount of work. By high school they are expected to spend up to three to four hours per night on their assignments. Parents are usually heavily involved in their children's schooling, particularly in higher grades, and closely supervise their progress. To a certain extent, a student's lack of preparation or poor results reflects badly on the parents. American schoolchildren are expected to be fairly autonomous in completing their homework. Although some parents do substantial amounts of research or typing, parents who more or less do their child's assignments for them are considered to be undermining their child's learning and independent development.

Schools in the United States generally make every effort to include parents as active participants in their child's education. Parents may volunteer at schools to help teachers in the classroom, as chaperones for field trips, as tutors for children needing extra help, as fund-raisers, as sponsors for after-school clubs, and so on. French public schools, on the other hand, are considered the reserved domain of teachers

grades will determine to a large extent what he or she will achieve later in life. Most teachers agree that CP (*Cours Préparatoire*; first grade) is where the child must acquire a solid foundation and learn basic reading, writing, and mathematics. Parents are aware of the stakes and tend to put a high degree of pressure on the child from the beginning. An elementary school student normally hears a daily barrage of questions from concerned parents: "Did you do well today?" "Did the teacher give you any grades?" "Did you get any bonus points?" "What do you have to do for tomorrow?" "Show me your school correspondence booklet."

Americans working on a children's film in France discovered that culture played an important part in the reaction of parents of prospective child actors:

[T]he idea that a child can survive missing three months of school...is apparently mostly an American phenomenon. "The American parents said, 'What's three months in a child's life compared to the experience?'" "And the French parents said, 'Oh, my God, three months in a school year!'" (Hohenadel 1998, 22)

French parents have good reason for concern. The French school system does not give children much slack and demands a minimum level of performance for promotion to the next grade. Although things are changing, starting at age thirteen or fourteen insufficient average grades may result in a child's being held back to *redoubler* (repeat) a grade, not an unusual occurrence. For this reason, students in their final years of high school may range in age from sixteen to twenty, depending on how many grades they have skipped or repeated. Although there is presently a strong countertrend in the United States demanding that children must be intellectually ready to move on, "social promotion" is fairly widespread. This means that a child with inadequate grades is promoted to avoid damaging self-esteem and to prevent teasing by other children.

School in France is like a series of hurdles the child must negotiate with the assistance of devoted supporters: parents, teachers, school administrators, and advisers. It's hard for Americans to imagine the level of competitiveness in French schools, especially when the child enters high school and approaches le baccalauréat. In June 1998, an assistant to the Minister of Education referred to the bac as the rite of passage to adulthood (France 2, 14 July 1998). French parents are concerned with preparation for le bac well before their child enters his or her last year of secondary school.

A French person's academic career plays a more important and profound role in his or her life than it does for an American. The various academic tracks diverge quite early, and the system is unforgiving: it is virtually impossible to move from a lower-level track to a higher one. Academic talent is noted and nurtured, but average and less-able students are in effect consigned to lower-level manual and service jobs. As early as age eleven or twelve, students may be assigned to shortened study tracks leading to vocational qualifications. Once the evaluation has been made, it is pretty much final and changes are extremely rare. The bac alone is far from a guarantee of success, since only the Bac S (science specialization) really opens important or prestigious doors. The level of concern French parents show about their children's schooling is a reflection of its decisive role in their future success or failure.

French teachers and parents are less concerned than their American counterparts that their children enjoy school, since it is essentially a place to acquire knowledge. Teachers sometimes try to assign special projects, but French students tend to see this as additional work required of them—maybe even an assigned punishment—rather than a chance to explore and discover.

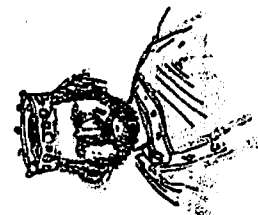
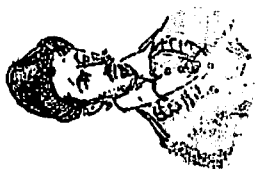
Educational reforms are a regular preoccupation of French governments, teachers, parents, and, of course, students. School reforms are passionately discussed, from the *Assemblée*

Une, deux, trois, baissez la culotte ;
 Quatre, cinq, six, levez la chemise ;
 Sept, huit, neuf, tapez comme un bœuf ;
 Dix, onze, douze, elles seront toutes rouges.



Marie-Madeleine
 Va à la fontaine,
 Se lave les mains,
 Les essuie bien,
 N'oublie pas son savon,
 Son torchon,
 Fait sa prière
 Au nom du Père
 Et monte en l'air.

Henri IV voulait se battre.
 Henri III ne voulait pas.
 Henri II se moquait d'eux.
 Henri I ne disait rien.
 Henri O était sur le pot.





Au clair de la lune
Trois petits lapins
Qui mangeaient des prunes
Comme trois coquins,
La pipe à la bouche,
Le verre à la main ;
Ils disaient : « Mesdames,
Versez-nous du vin
Jusqu'à demain matin. »



Il pleut, il mouille,
C'est la fête à la grenouille.
Il pleut, il fait beau temps,
C'est la fête au paysan.



- Bonjour, Madame, comment ça va ?
- Ça va pas mal, et votre mari ?
- Il est malade à la salade.
Il est guéri au céleri.



La petite fontaine



Celui-ci l'a pris.
(le pouce)

Celui-ci l'a plumé.
(l'index)

où les oiseaux vont boire



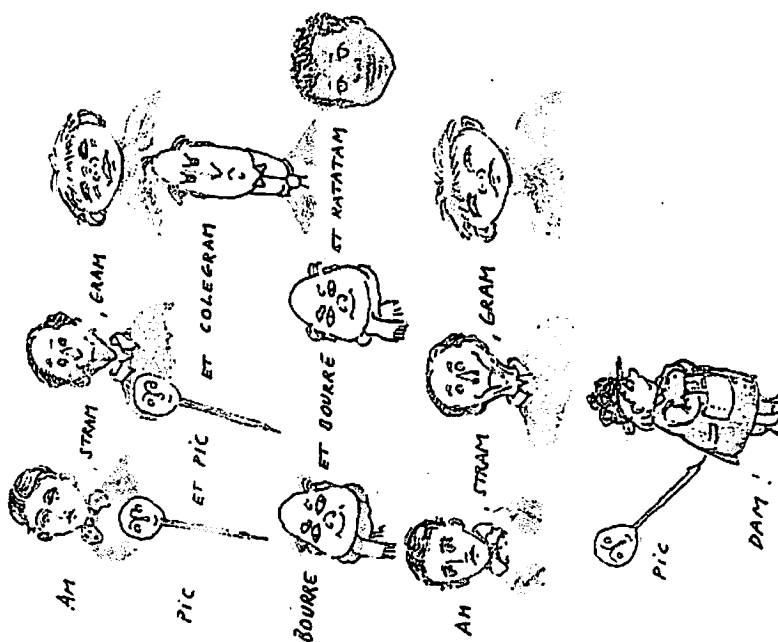
Celui-ci l'a fait rôtir.
(le médus)



Celui-ci l'a mangé.
(l'annulaire)



Et le petit n'a rien eu,
N'a rien eu.
(l'auriculaire)



Am, stram, gram
Pic et pic et colégram
Bourre et bourre et ratatam
Am, stram, gram
Pic Dam !

CHANSON



BOOGIE-WOOGIE À GAUCHE ET À DROITE

Je mets ma main droite en avant
Je mets ma main droite en arrière
Je mets ma main droite en avant
Et puis je tourne, tourne, tourne
Je tourne sur moi-même et
Je fais le boogie-woogie
Pam pam param pam pam

Je mets ma main gauche en avant
Je mets ma main gauche en arrière
Je mets ma main gauche en avant
Et puis je tourne, tourne, tourne
Je tourne sur moi-même et
Je fais le boogie-woogie
Pam pam param pam pam

[...]



Auprès de ma blonde



Cette chanson de marche est bien ancienne, elle rythmait déjà les déplacements des soldats français durant la guerre de Trente Ans que Louis XIII et Richelieu menèrent à partir de 1635 contre l'Autriche.

Dans les jardins d'mon père
 Les lilas sont fleuris,
 Tous les oiseaux du monde
 Vienn't y faire leurs nids. } (bis)

Refrain
 Auprès de ma blonde
 Qu'il fait bon, fait bon, fait bon,
 Auprès de ma blonde
 Qu'il fait bon dormir.



Tous les oiseaux du monde
 Vienn't y faire leurs nids,
 La caill', la tourterelle
 Et la joli' perdrix.

La caill', la tourterelle
 Et la joli' perdrix
 Et ma joli' colombe
 Qui chante jour et nuit.

Et ma joli' colombe
 Qui chante jour et nuit,
 Ell' chante pour les filles
 Qui n'ont pas de mari.

Ell' chante pour les filles
 Qui n'ont pas de mari.
 Pour moi ne chante guère
 Car j'en ai un joli.

Pour moi ne chante guère
 Car j'en ai un joli.

- Mais dites-moi donc belle
 Où est votre mari ?

- Mais dites-moi donc belle
 Où est votre mari.
 - Il est dans la Hollande,
 Les Hollandais l'ont pris !

- Il est dans la Hollande,
 - Les Hollandais l'ont pris !
 - Que donneriez-vous, belle,
 A qui l'ira quéri ?

- Que donneriez-vous, belle,
 A qui l'ira quéri ?
 - Je donnerais Touraine,
 Paris et Saint-Denis.

- Je donnerais Touraine,
 Paris et Saint-Denis,
 Les tours de Notre-Dame,
 Le clocher d' mon pays.

- Les tours de Notre-Dame,
 Le clocher d' mon pays.
 Et ma joli' colombe
 Qui chante jour et nuit.



A la claire fontaine



1. A la clai- re fon- tai- ne M'en al- lant pro- me- ner



J'ai trou- vé l'eau si bel- le Que je m'y suis bai- gnée.

Refrain



Il y'a long-temps que je t'ai- me Ja- mais, je ne t'ou- blierai !

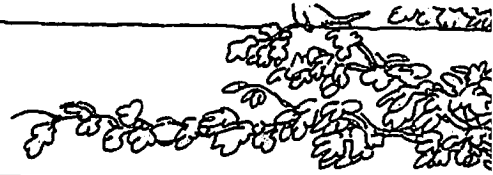
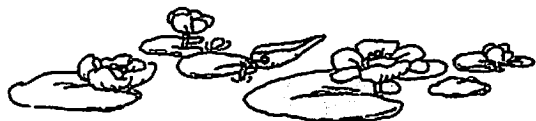
C'est en 1534
qu'un navigateur
de Saint-Malo,
Jacques Cartier,
débarqua dans la
baie des Chaleurs
et prit possession
du Canada au nom
de la France, avant
de remonter le
fleuve Saint-
Laurent jusqu'aux
lieux qui devaient
s'appeler plus tard
Québec et
Montréal. Mais

A la claire fontaine
M'en allant promener,
J'ai trouvé l'eau si belle
Que je m'y suis baignée.

Refrain

Il y'a longtemps que je t'aime,
Jamais je ne t'oublierai !

Sous les feuilles d'un chêne
Je me suis fait sécher ;
Sur la plus haute branche
Le rossignol chantait.



Chante, rossignol, chante,
Toi qui as le cœur gai,
Tu as le cœur à rire...
Moi je l'ai à pleurer !



J'ai perdu mon ami,
Sans l'avoir mérité,
Pour un bouquet de roses
Que je lui refusai.



Je voudrais que la rose
Fût encore au rosier,
Et que mon doux ami
Fût encore à m'aimer.

c'est seulement
deux siècles plus
tard que A la
fontaine naquit
les lèvres
des soldats français
du marquis La
de Montcalm,
venu défendre
Nouvelle-France
contre
l'envahisseur
anglais.



ACTIVITÉS

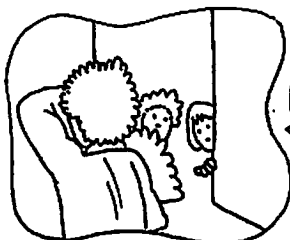


25 Classe les jeux.

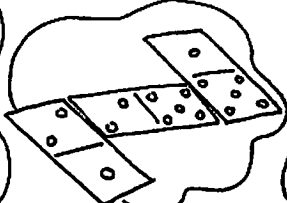
Quels sont les jeux que tu peux faire en plein air et ceux que tu fais à la maison? Quels sont les jeux que tu peux faire tout seul et ceux que tu fais avec des amis?



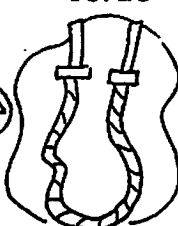
cache-cache



dominos



corde



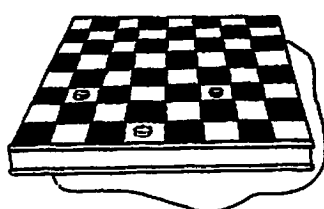
cartes



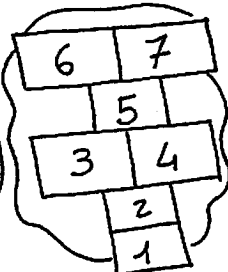
quilles



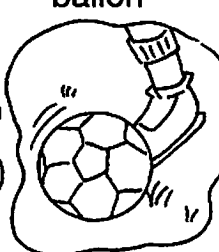
dames



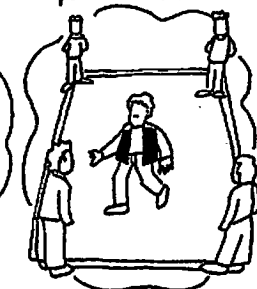
marelle



ballon



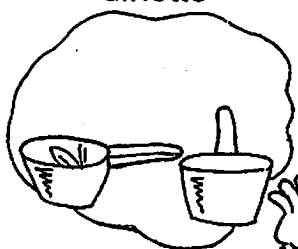
quatre coins



billes



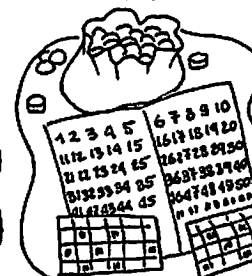
dînette



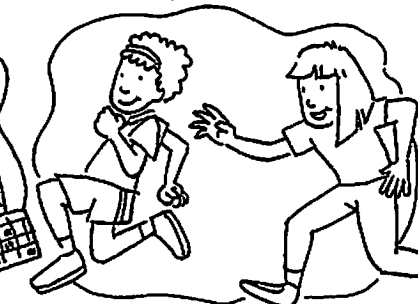
colin-maillard



loto



le chat et la souris



En plein air

À la maison

Tout seul

Avec des amis

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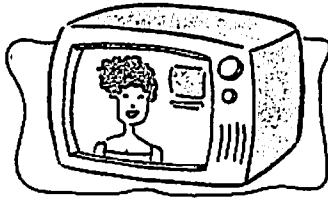
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4 Temps libre. Qu'est-ce qu'on peut faire?

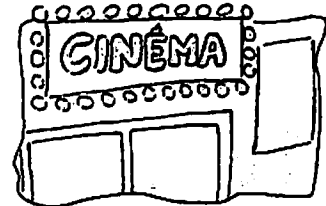
On peut...



regarder la télé.



jouer avec ses amis.



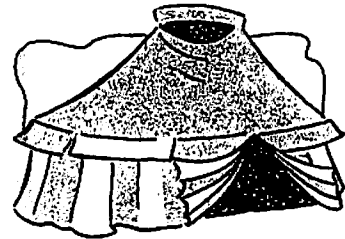
aller au cinéma.



lire.



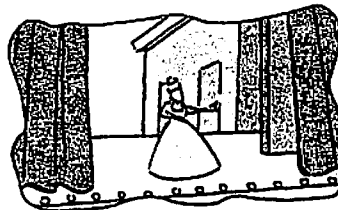
écouter de la musique.



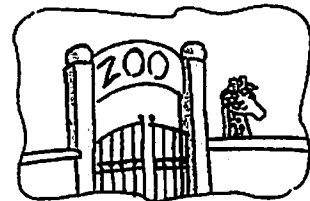
aller au cirque.



aller au jardin public.



aller au théâtre.

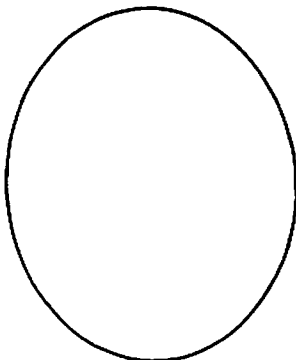


aller au zoo.



5 Divise-les!

Jeux
de mouvement



Cache-cache

Dame

Cartes

Lotos

Dominos

Quatre coins

Ballon

Corde

Devinette

Marelle

Billes

Quilles

Poupée

Saute-mouton

Colin-maillard

Chat et souris

Jeux sans grands
mouvements

